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THE BURMA NEWS



OCTOBER, 1935

FROM THE AMERICAN BAPTIST MISSIONS IN BURMA

OLD BOOKS IN BURMESE FREE

Last month we offered a lot of religious books free to anyone who was willing to pay carriage on them. A good number have been taken, but we still have a supply of some of them and are listing them again.

We also have a lot of tracts which have been priced at one and two pice, which have not sold. Rather than keep them on our shelves longer these will also be given free as long as they last.

No. of Copies	
175	Tabernacle in the Wilderness
200	Commentary on Mark
702	Apostolic Office
166	Manual of Scripture Texts, Munhall
679	Life of Christ in its Historical Setting
2966	Sermon by Spurgeon
852	Christie's Old Organ
1354	Imitation of Christ

TRACTS

687	Fraternal Address
639	The Stewardship of Possession
336	The Jewish and Christian Sabbath
723	Come to Jesus
774	The Angels Message
1440	Unapproachable Uniqueness of Christianity
2100	Sin and Salvation
3415	Christianity not Borrowed from Buddhism
2235	How Do We Know There Is a God
2592	Regeneration
3309	Glad Tidings

THE BURMA NEWS

H. W. SMITH, *Editor*.

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Rangoon, Burma, October, 1935

No. 10

The President's Message

In Damascus, high up on one of the walls of an ancient mosque, that was once a Christian church, may be found these words: "Thy Kingdom, O Christ, is an everlasting Kingdom and Thy dominion endureth throughout all generations." Do we believe in the Living Christ? Do we believe that His kingdom is to prevail over all the earth? Do we believe that it is all important that it should? Do we believe that it is His plan that we as individual members of that Kingdom have a vital and important part in its growth? Do we believe His words that we are the light of the world, the salt of the earth? Do we believe that we are "Ambassadors" of His Kingdom? Are we, as His "Ambassadors," truly representing our King, and are we on all occasions faithful, loyal, enthusiastic?

Those words on the wall of that mosque are sending forth their challenge to us to-day. Are we, and have we been, constantly, by God's help doing all in our power, to make those words come true? Is the Kingdom nearer to-day because we have lived and laboured and prayed? Do men know the Christ more truly because they have seen us?

Let us pray: "Thy Kingdom come. Thy will be done on earth as it is done in heaven." May the kingdoms of the earth be the kingdoms of our God and His Christ. May His dominion increase and endure throughout all generations. May I do my part in the building up of the Kingdom. Through Jesus Christ our Lord. Amen.

H. E. Hinton.

Thonze

September has been a great month for us. Beginning on the 9th we had a week of Bible study with the preachers and Bible Women. Three laymen also put in their appearance and stayed throughout. They are preachers too, and I happen to know that each of them had won one or more souls to Christ during the year. The Bible Class was the biggest and best ever. On the last evening they all told of their plans for the coming year. "Where there is no vision, the people perish." Judging from the preachers' visions, we shall not perish next year. They have the faith many times the size of a mustard seed, and while we don't expect to see any Pegu Yomas moving, we do expect to see some people up near the foot of them to be moved by the preaching of the Gospel there. In fact it has already taken place. At the close of the Bible class five of them informed us of their plan to make a preaching tour about fifteen miles east of the railway along the foothills, among some villages where we have over a hundred Christians all told. They baptized six and had a wedding on the way. One of the laymen who went with them got malaria and they had to carry him in.

Then I had the great privilege of helping Mr. Fletcher in his class for a little over a week. It was like a congregation. The smallest number present was seventy-two, and the largest number eighty-six, I was told. Miss Johnson of Pyapon kindly sent her preachers up too. Some of the Sgaw Karen pastors came in and stayed throughout. They all knew enough Burmese to give good attention and looked intelligent and smiled at the right time. But as one of the evangelists pointed out that while they were most at home in Pwo Karen most of them were able to use enough Sgaw Karen and Burmese to preach to their neighbors of these languages, and that it was their special privilege

and that God expected them to take advantage of it.

We studied together three hours a day. We spent the first hour on the epistle of James. What a practical letter it is for pastors. During the second hour, I gave them the same lectures I gave to Bible Assemblies in America on Missions and they seemed just as interested. We studied Missions in India, China and Japan. Wish I had had a month for the course. In the afternoon we took the study of Biblical teachings. All three courses had an evangelist's outlook, for the great work of the church is to spread the Good News.

During the week-end we went out in the motorboat and had full house everywhere, and a full program. Those choirs can sing. I could not understand the sermons, but from the people's faces, I should say that they got across. Was so glad to see them work in the district. What a pity that Mr. Fletcher cannot get out even a weekend as he wants to do with people hungry for the Gospel. Few of us know our fields as he knows his and he has been there only three years.

Was so glad to be in their home and be one of the family for a week. Well, you know the Fletcher hospitality. Enough said.

The pastor has just told me that seventy-five have been won to Christ this year, on this field. What a time when we consider the number yet remain to be won! What a great number it is when we consider the Master's evaluation of a soul.

We hope to see many of you at the Conference and Convention.

J. T. L.



"If we are to follow Christ it must be in our common way of spending each day."

"It is possible for us to have the guiding guidance of the Holy Spirit at every turn in life."

Dr. R. A. T.

Myitkyina—Kachin

In spite of floods and almost continuous rains, we are still for the most part unharmed and at the present moment in the midst of our Annual Bible Study time.

I arrived in Myitkyina on the 10th of August, and about two days later the line was flooded and no communication possible for nearly two weeks. Mails were forwarded in both directions after the first few days, but it was a rather irregular service. Some of our jungle people suffered heavy losses in crops and in their few beasts and so their poverty will "abound" more than ever.

We have been permitted to see a fulfilment of the precious promise: "My word shall not return unto me void," during the last few weeks. I learned that a Chinese teacher who knew neither Burmese nor English was interested in the gospel. I sent a letter to Rangoon for a New Testament for him and then asked the pastor to visit him and try to talk with him about the way of salvation. He had no interpreter and so did not get very far, but the man showed him his Chinese Bibles, several of them. A few days later, on Sunday in fact, this Chinese teacher and a friend who speaks English came to my house to talk to me. Thra Ba Te was there too. The story the friend told was interesting. As a child the teacher had attended a Mission School in Tali-fu and learned scripture lessons, but he said it meant nothing to him then. He left that school and went to other places, getting his later training in Ceylon, but in a Mission School. But the words he had learned as a child kept coming back to him and the meaning began to emerge from them and so he simply had to acquire a Chinese teacher so he might read the words again with clearer understanding. He has been poring over the Book of Isaiah taking in its message and has now come to a saving faith in the

Lord Jesus Christ and is asking for baptism. We questioned him fairly thoroughly as to his faith and motive in asking for baptism and he gave very satisfactory answers. He is to come before the elders this week Saturday and will no doubt be accepted and baptized on Sunday. This is the story of the local Chinese teacher. His friend, who interpreted for him, tells of contacts with Christians in Lower Burma where he has taught. He was for a time working with Mr. Rowland, who, he says laboured much with him to accept Christ. But then he did not respond. Now he has come to stay with this teacher and they two have together studied the Word of God, as the people in Berea did, "to see whether these things be so." And this young man too said, "My friend and I now believe in Christ as our Saviour and we have made up our minds that we must and will confess Him before men." These two will be the first witnesses for the Lord among the Chinese in Myitkyina. Is not this a challenge to be faithful in our Bible teaching in the schools, whether we see immediate results or not? We are all thanking God and taking courage.

Considering the roads and the weather, we are having a very satisfactory attendance at the Bible study Class. There are between 80 and 100 not counting children. It is an attentive crowd. Thra Ba Te is expounding the gospel according to John and giving some general talks on the Christian Life. He is clear and easy to follow and yet brings out deep truths and valuable lessons for application to daily living from the Word. The Kachins have never had him here before, but they feel that he knows whereof he speaks, and that his words are not mere echoes of something he had read or heard. These simple hill people, many unlearned and illiterate, have an uncanny way of seeing through pretense and sham, and are drawn

to reality instinctively. With them gray hair is quite an asset and when experience agrees with the words spoken, they have confidence and get satisfaction.

We have again a number of new songs and choruses and are diligently learning these from San Po Thin at the beginning of every session. I think he will have to be a permanent institution at these Bible Classes. He provides the relaxation and satisfies the Kachin's love of song. His talks on the general subject of the Kingdom are very acceptable and interesting. We all feel that these two guest teachers are a valuable contribution to the aims of the study — to present to our workers "Life on a Higher Plane."

By special request, I was led to take up a brief and simple outline study of the "Revelation." The interest is intense. I have put outlines into their hands and keep telling them to continue the study at home, as we can only touch a few high spots here. I had some misgivings at first as to whether I ought to tackle this admittedly difficult book, but many signs came to assure me that it was clear guidance. I have studied the book under competent leadership at home and have read up as much as time permitted on it out here and so I am giving them what I have myself received from it.

The happy spirit of co-operation and helpfulness among the teachers continues and is in a large measure responsible for the way the work has prospered in the station school. It has not been a "marking time" only in the absence of the full-time missionaries. Responsibility has developed the workers and has made them ready for more. Our headmaster is taking work in the Pyinmana Institute this year.

During the rains the village work necessarily must slacken, as travelling is quite impossible off the main roads. Even these are none too safe

during the heavy rains we have had since the first of August. One of the pastors is on leave, another has been laid aside on account of illness since hot season. We are eagerly looking forward to our new recruits from the seminary at Kutkai. We hear good reports from their teacher, Sārakāba Geis, and so expect great things from them when they begin to work in their respective corners.

It has been a great privilege to be associated with the local people and leaders. Our love for each other has increased as the months have gone by. Kachins are a most appreciative, loyal and shall I say, affectionate (?) people, whom it is not hard to love. And how they do respond to being loved! So my final leave-taking from Myitkyina will not be without pain and regret. As Miss Ragon once said to us, "These Kachin folk have a way of getting twined around your heart strings that it is not easy to tear yourself away."

Hulda K. Smith



Moulmein

Many of our friends will have wondered what has become of us since our arrival in Moulmein, for we have sent no contribution to the News during these last four months. The process of getting settled and of becoming acquainted with the work of three language groups does not furnish very stimulating copy. Nor does the attempt to rehabilitate what had once been a pretentious residence but which had passed through the decadent stages of temporary school, Y. M. C. A., and cheap rental, provide any news except of a very dour variety. I should confess that when we first saw No. 11 Mission Road it looked as if a wrecking crew had been at work on it — and we wished inwardly that they might finish the job. However, that would have left us seeking shelter from the ceaseless torrents of Moulmein rain. The Hospital fol-

very kindly took us in for over three weeks until we could restore enough order to move in here. Then it was carpenters sawing and hammering for a full month until our very modest allowance for repairs had run out and we had to send them currying off.

We found soon after moving in why our Indian community might well claim this compound as their own. The Indian slum quarter is at the foot of the hill close to the north and the procession of Indian coolies along Upper Main Road is ceaseless. In the morning gangs of them move in two directions: those going south are carrying back empty Pegu jars hung on a bamboo; those going north are straining under the weight of the same type of jars filled with punny liquor. All during the night crowds of coolies pass along the road shouting the praises of this country new while we toss about in bed trying to catch a little sleep during the bells between gangs. It provides a very sure test both of endurance and of Christian grace.

Our Baptist community is both large and widely scattered we found so we made calls in the various homes. We were surprised to find how well kept and substantial most of the houses were and there were pianos in many. This should not be surprising though for often several members of the household are teachers in our schools. The Burmese community is busy with the construction of their new church. It is encouraging to find a group of Burmans with a desire to have a dignified place of worship of their own and have projected this desire into reality—a beautiful structure of Gothic type. A few weeks more and the main construction will be completed. We found the Mon Christians scattered in the towns and villages down the road to Amst. They are struggling hard to maintain the A. V. school at Mudon against very stiff competition.

I have spent a very enjoyable week this month with our Mon Bible Study Class which holds its sessions in the villages instead of calling the preachers into town. The week was divided between two villages about three miles apart. The first three days were spent among the small rubber holdings where there are ten of our Christian households. Classes of two hours duration were held both morning and afternoon in the small chapel by the side of the road to the mines. Meals were served in the various houses and there was much visiting among the homes of Christians and non-Christians until the early hours of the morning. When I first visited the group I suggested that the small area surrounding the chapel be cleared of the undergrowth and stumps left from the old grazing ground. What was my surprise to find a rather level field laid out for football. The men of the village had banded themselves together and done the job in three days. Then they had gone to town and bought a football. So after the afternoon class there was football until dark and then a refreshing swim in the nearby stream before supper. The whole group attended the study classes and entered into the questions and discussions, some of which were continued in the homes. I had the use of a small hut set up among the rubber trees near the chapel. The roof was made of leaves woven together much like thatch. Before the first night was out I found that my cot had been set up in the only dry corner. However, that did not keep me from spending several wakeful hours wondering when the downpour would wash me out of bed. I enjoyed the cool quiet beside the clear stream. In that stream I had the happy privilege of baptizing five young people and thus uniting the members of one more family into a Christian household.

The rest of the week was spent on

the outskirts of a large village where there are only six Christian households. These have raised enough money and secured land for a small chapel. It will be a very simple structure of rough posts and plank-ing, with a roof of leaves, but it will be their own. When the rains are over the men, I am sure, will themselves erect it. It is a great pleasure to foster such desire for co-operative endeavour. There is promise for an increase among that group for we had many inquirers at the class. On the last day Miss Maxville and four of the staff nurses came down to give health lectures in the village Vernacular School which was filled to capacity.

I was disappointed to find how distasteful Burmese is to these Mon villagers. They will use what little Burmese is necessary to do bazaar-ing but among themselves both the old and the young invariably speak in Mon. I had been told that the young people were dropping the Mon language. This may be true of the few who migrate to the city to attend the A. V. schools but it cannot rightly be said of the town and village. Whoever is to do effective work among the Mon villagers should have a good command of the spoken language. That is a good three year's task for anyone.

Roger Cummings.



Soliloquium

Haka mountain monumental stands,
Honored of all the Chin Hills massive line;
Sequestered in its western velvet fold
Is sealed a sepulchre, 'tis valor's shrine.
One lies interred, with no silvered oration.

No mass requiem for him was sung, nor
paid:

No vulgar veneered chest, no gowned
processional,

No florists handiwork upon his grave.

His casket — hewn from mighty pines
monarchal,

Carved by unskilled hands with one tool —
love.

His dirge — the lovely plumed creation
Sang God's requiem, a deathless song, above!
Here gathered they of smooth and bronzed
complexion

Only a few, he'd beckoned from the cold;
They spake his obsequies in bowed
reflection —

"He was the first to tell us of our God."

Stay; read the long gray stone mossy and
roughened

Capping the modest mound. A cross
begins —

"1860 — 1908 A. E. Carson, First Missionary
to the Chins."

Further down, draperies of emerald moss,
reveal a crown.

See! nearby stands his humble little cottage
Built by patience, for his soul was strong;
Then harnessed he his mind to labor greater,
And rose a conqueror to a foreign tongue.

Yonder the simple school wherein he
wrested

Immolations' chains from fettered mind;
There kindled he the flaming torch of
knowledge,

Teaching their little ones, unlettered, blind!
Then to their fields he turned with happy
footsteps.

Instructing them in better yields to see;
Dispensing remedies for their diseases,
Admonishing — abundant life to be!
But years accrue; full seven now he
numbered,

'Neath sorrows thrall he dwelt, none saw
the Way.

A hidden word sustained him as he
lingered —

"A thousand years with Me are as a day."
Love's recompense! he saw a faint awaken-
ing —

Eagerly with joy he sought to bring.

But he was stayed by One, a Great Physician
With Death, not Life, abiding in His wing

So shall we follow, leaving toil and laughter

One sad farewell; resigned; alone;

"O, why must death pursue life, rich
pulsating!

Why stilled forever? marked by crumbling
stone!"

Soft to my questant cry there breathed an
answer,

From Silence — sacred voice of inmos-
mind;

"Why seek to solve immutability?

Be still and see that He is kind."

"Look to the cloistered hills, in burnished
dress —

Funeral of Autumnal death. Yet fledgeling
wing;

and life eternal brings her verdured mantle
to a pregnant Spring!

As these tall pines droop withered year
by year

ms that in benediction circled this bier;
ll'ever statelier, forgetting sear
read towards heaven, tier by tier."

But thou; of all His vast creation
must have loved thee best:

cause He placed the Bridegroom's gift —
Immortal Soul — within thy breast!"

urred were my eyes; my head drooped
down,
hen Lo! O deepest joy through tears —
e graven cross, embodying death, was
not;
aw a living crown!

L'envoi

peal of golden laughter filled the vale
with melody,
ous awakening from a reverie;
nobody called, "I see you on the Boipa's
stone
ling from me!"

oop to kiss a boyish face
fairest innocence, childhood's grace;
chatting merrily he runs ahead of me.
ther life! a man that is to be!

F. Strait.



Sadoway Supplements

Ve really feel that some explanation of our occupancy of the last
mn of the August "supple-
nt" is due to all, so here goes.

When we read, in the July NEWS,
the proposed forum, *a la* The
E., we immediately thought of
eral matters that we have long
eved worthy of the careful
sideration and action of Confer-
e. But, having decided that we
uld not attend Conference this
r, we likewise decided it would
nfair to raise the wind, and let
ers settle the dust, so our criti-
is and ideas were kept to our-
es.

aving reached that point, you
be able to understand our sur-
e and disappointment when we
d that Ye Editor had mistaken
pecial news article for a kick
it weather conditions on this

field, and had placed our showers
of blessing among the storms of
other things which Conference must
consider and correct, if possible.
Such action was farthest from our
thoughts, for, since coming to
Arakan, we have concluded that our
fellow-countryman was correct when
he said:

"It ain't no use to grumble and complain:—

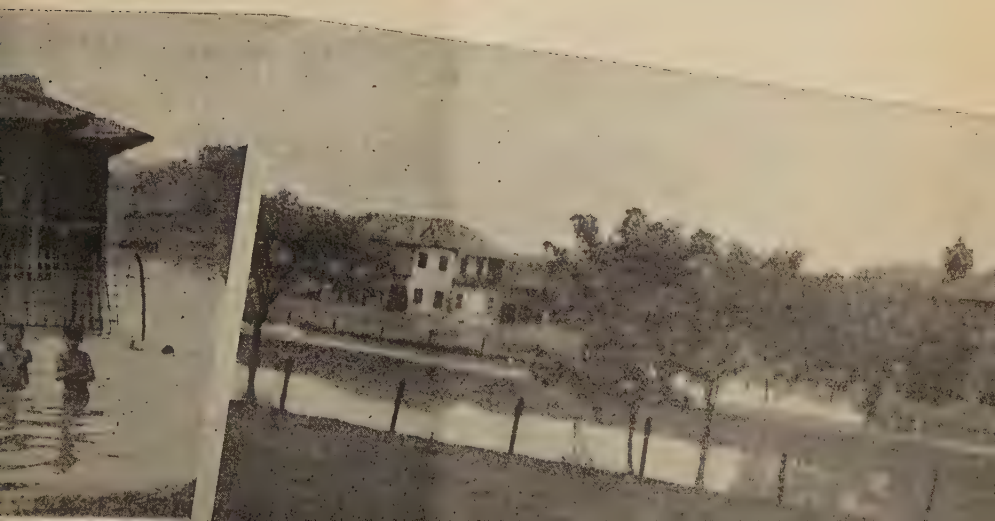
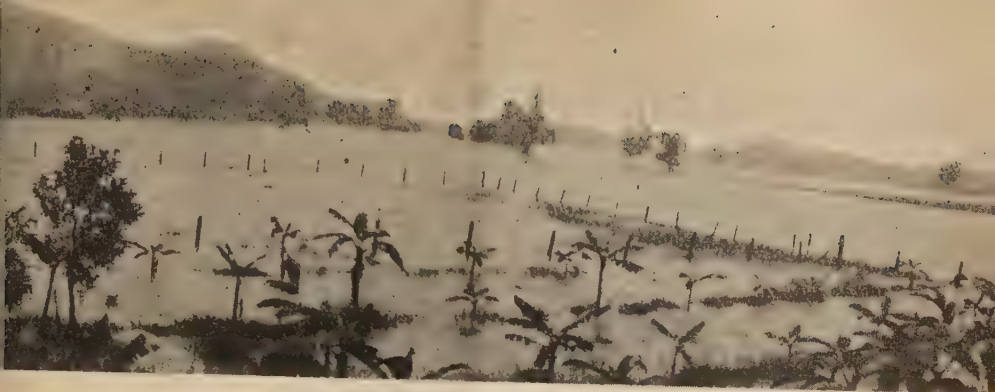
It's just as cheap and easy to rejoice —
When God sorts out the weather and sends
rain,

Well, rain's our choice!"

But, our disappointment was a
result of the fact that some two
dozen or more homeland friends and
relatives receive the BURMA NEWS,
in order to keep contact with the
work and workers in the Sandoway
district. Some of them, living where
the average annual rainfall is about
40 to 45 inches, find it difficult to
swallow as much dampness as has
been reported by the local mission-
aries. We had hoped that, if they
read it in the NEWS, they would
know that it must be true, and we
would be restored to good standing.
Now, that hope is gone; the embargo
on the Supplement has impounded
our perfectly good news story, and
the matter of our veracity is left to
the strength of our former reputa-
tions, and the charity of our friends.
However, with this letter we are
sending the editor photographic
proof of some of our July statements,
and we believe he will be willing to
vouch for us.

Changing the subject, we have
been rejoiced recently by the way
some of our churches have advanced
in the matter of self support. In the
two and one-fourth years since we
arrived, all have gradually increased
their pastoral support. This year,
the proportion of self-support set by
the committee of the Association has
been a real test of strength and
interest, but only a few of the very
weakest churches have failed to meet
it. Nevertheless, we still feel that
leaving the field without a resident





missionary¹ family, when we take furlough, will be imposing a condition on the churches for which they are still far from ready. We have not ceased to pray that they may not be so left.

The Hollingworths.



Bassein

Readers of The NEWS may be interested in two books which I have found helpful in teaching Scientific Temperance.

1. "The Cigarette, as a Physician Sees It" by Daniel H. Kress, M.D. (Pacific Press Publishing Association, Mountain View, Calif).
2. "Educate For Total Abstinence" — a Handbook of Temperance Education by Ada Rose Demorest. (The Standard Publishing Co., Cincinnati, Ohio).

In our high school we have three men and three women teachers and all are members of the Nichols Temperance Society. Five others including the Superintendent are also members. Almost all standards were represented by pupils who joined at the last meeting but the number in the high school using tobacco, especially cigarettes is appalling.

Saw Chit Maung, and Saw Mooler, with a group from the Pegu High School, were with us three days and a half and some of our pupils are stronger spiritually because of their visit.

Fifty pupils have taken the Pocket Testaments sent out by Miss Ranney.

One Burman Buddhist who received the little booklet, in Burmese, "What Is Salvation," returned for five more for his friends.

Clara B. Tingley.



The labourer will be called to account for his careful cultivation, and not for the abundance of his harvest.

S. Frances de Sales.

A Suggestion

In the August Forum it was suggested that certain arguments, explanations, apologies, etc., of Reference Committee or Conference, be printed from time to time in the NEWS by way of keeping the entire mission educated and instructed on a mass of detail concerning votes of mission policy and Reference Committee actions, especially when the motions have *not* been taken or passed.

Quite apart from the question whether that would be wise, or even possible, my reaction at once was that the tone of the NEWS would be entirely altered by the insertion of such material, and since it goes home to a large number of interested Baptists, it would be a pity to have it so radically changed.

Now in the September Forum I find that a motion for an Amendment to the Constitution has been made and seconded asking for a great mass of such material to be printed in the NEWS. (Notice a. b. c. on pages 141 and 142 September NEWS.) It would indeed be a good thing if all of us could have in mind and hand before Conference, arguments pro and con on all important questions that will arise (though I very much doubt if explanations of Reference Committee actions (or mis-actions) could be circulated with equal benefit or satisfaction) but why put it in the NEWS? Would it not be better and more logical to keep such matters in the Reference Committee Minutes? It seems to me that is where they naturally belong and I would hate to see the NEWS even partly filled with lengthy arguments or even explanations of Reference Committee actions. Let us keep the NEWS to its old objective — the story of the Coming of the Kingdom in Burma.

Elsie N. Chaney.

Medical Service and Conference

Drs. Grace and Gordon Seagrave will be at Conference. I hope that missionaries who do not have an opportunity to see a doctor either during hot season or when in your station, will arrange to have their annual physical examinations done. Will those who can conveniently get their examination done at another place please not bother the missionaries at this time.

May I remind you that each missionary is expected to have annual inoculations against typhoid fever. Dr. Grace Seagrave has kindly consented to give these at her home, Mission Road, Ahlone, on Saturdays, October 18th and 19th, between 9 and 11 a.m. A minimum charge will be made. If possible kindly drop Dr. Seagrave a postal card if you plan for an injection.

A room will be set aside in Benton Hall for the use of Dr. Grace Seagrave and she will be on duty there from 1-2 p.m., daily, beginning Monday, October 14. Announcement will be made later about place and hours.

Dr. Gordon Seagrave.

A. B. Grey.



Conference Notice

From tea till sunset, recreation under the able leadership of Mr. F. C. Dickason will provide sport for all. Bring your swimming costume and tennis bat. Other equipment will be provided. Attendance compulsory! Important. Search the family album for childhood photos of yourself or wife or husband and the rest of us will guess which it is at the social hour on Saturday night, the 12th, at 7 o'clock. Kindly identify all photos to insure their safe return by Mr. F. C. Dickason, Contest Editor.

Roger Commings
Conference Secy.

Appendix

Mission Policy and Program

1. *The Board's Newton Center Conference on Policy and Program, 1917.*

The Mission in 1920 instructed all Stations to organise Local Committees to assist in planning and carrying on their work.

2. *The Board's Conference on Policy and Program, November 1925.*

This is the Conference which actually started devolution for Burma.

3. *Maymyo Conference on Policy, 1926.*

a. The Board's Report contained the Terms of Reference.

b. A Devolution Committee was appointed.

c. It was given specific terms of reference.

d. It must formulate a definite plan for next Conference.

4. *Moulmein Conference on Policy, 1927.*

a. The Devolution Committee Report and seven principles.

b. Four possible plans for devolution.

1. Through the Convention

2. Through the Indigenous Conferences.

3. Through a Joint Committee.

4. Through an enlarged Reference Committee.

c. The Conference sent its proposal to the indigenous Conferences and they replied —

1. The Burmans with counter proposals.

2. The Pwo Karens with acceptance.

3. The Sgaw Karens with rejection.

5. *Rangoon Conference, 1928.*

a. The Conference approved the Burman proposals with two slight changes.

6. *Rangoon Conference, 1929.*

a. Devolution Scheme approved with minor changes (B. J. C. and K. J. C.)

b. The B. J. C. Constitution approved.

c. First election of missionary members.

7. *First B. J. C. meeting, January 18, 1930.*

8. *Rangoon Conference, 1930.*

a. The Boards — Synopsis for study of Policies, Programs, Methods, Results.

9. *Commissions.*

a. Fact Finding Committee for study of policies.

b. Lindsey Commission on (the policy) of Christian Education.

10. *The Committee of Seven Burmans, 1931.*

a. This Committee was appointed by their previous Conference as a result of the Board's "Study of Program, Policy, Methods and Results."

b. Their printed report was issued at their Conference in Bassein October, 1931. It dealt with —

1. The indigenous Church.
2. Social and economic questions.
3. Education.
4. Indigenous leadership.

c. This statement drew forth a brief statement on the same headings from the Reference Committee.

11. *Rangoon Conference, 1931.*

a. The famous P. and P. Committee recommending combination of Stations and closing of Schools.

b. Indigenous brethren were invited to take part in discussion.

c. Items were dealt with seriatim and the unfinished report was referred to a larger P. and P. Committee of 22 with terms of reference made as wide as possible.

d. The Committee work was divided under five heads.

1. The Indigenous Church.
2. Social and Economic Life.
3. A. V. Education.
4. Vernacular Education.
5. Training indigenous leadership.

This most excellent report was completed and issued January, 1933 three months in advance of the Maymyo Conference.

12. *Maymyo Conference, April 1935.*

a. The detailed and splendid report of the P. and P. Committee, more conservative and idealistic than its predecessor, was presented and approved with little discussion. It was overshadowed by the Robbins-Padelford Report on our Educational work.

b. The Robbins-Padelford Report had been carefully reviewed by a largely attended Educational Conference and slight alterations made. The recommendations were reviewed seriatim by the Conference and approved.

c. One of its major recommendations, namely the election of a whole time Education Secretary has been referred back to this Conference of 1935 for reconsideration.

13. *A Conference of seven Burmans and all the Burman Missionaries was held in January.*

a. This grew out of dissatisfaction with the carrying out of the scheme of devolution through the B. J. C. and questionings as to what our Policy is.

b. U Shwe Hman read a paper reviewing the history of the B. J. C. and some recent events concluding with "there was friction and uneasiness, and unless these are removed personally, I do not think there is much use continuing the B. J. C."

c. Dr. Chaney read a paper, reviewing the various interests that have to be conserved and the real advance which has been made, the large place of Local Committees and the B. J. C. have filled in spite of the fact there is much still to be desired. Many difficulties have stood in the way of attaining our highest possibilities in co-operation.

14. *The Board's Letter of February 11th, 1935, stating that they are drawing up a five year*

Program of Projects for Burma.

5. Cable announcing an additional 10 per cent cut in work appropriations for the present year from the General Board.

Respectfully submitted,

C. E. Chaney,
Field Secretary,
A. B. Mission.

♦ ♦ ♦

Proposed Amendments to Conference By-Laws Nominations

In compliance with the Conference rules governing amendments to the By-Laws notice is hereby given of a proposed amendment to Rule I, Section 2, third sentence, commencing line seven, which now reads as follows:—

“After this a second or *electing* ballot bearing the names of the three nominees receiving the highest number of votes shall be prepared and circulated by these officers.”

The proposed change is that the action should be altered to read as follows:—

“After this a second or *electing* ballot bearing the names of the two nominees receiving the highest number of votes shall be prepared and circulated by these officers.”

over — E. T. Fletcher.

conder — W. E. Wiatt.

♦ ♦ ♦

Reference Committee Membership

Moved by J. R. Andrus and seconded by M. A. Beebe that Rule (Reference Committee) Section of the Conference Bye-laws be amended to read as follows:—

1. *Membership* (a) The Committee of Reference shall consist of six men and four women (of whom three only shall be representatives of the W. A. B. F. M. S.), whose term of office shall be three years. A member who has served for three years shall not be eligible to serve again until after two years. If the three-year period of a member is to expire

during the Conference year, that person shall be considered to have filled a three-year term at the preceding election, at which time the vacancy will be filled by election. The Field Secretary, the Conference President, the Conference Secretary, and the Mission Attorney shall be ex-officio members without vote. Membership in the Committee shall be distributed as follows:—

b. General Board Representatives:—

(1) Two men from Rangoon and Insein.

(2) Four men from the Rest of Burma.

(3) One lady-at-large.

c. Woman's Board Representatives:—

(1) One representative from Rangoon and Insein.

(2) Two representatives from the Rest of Burma.

♦ ♦ ♦

I find that some missionaries object to one or another of the three main points contained in my motion about membership in the Reference Committee, but would like to support the other two. The three points are logically independent of one another. Hence, if there is no objection, I shall move them separately. The three changes desired are:—

1. That three years be the maximum Reference Committee term in practice.
2. That the President and Secretary of Conference be ex-officio members.
3. Re-districting.

J. R. Andrus.

♦ ♦ ♦

Moved by J. T. Latta and seconded by H. W. Smith that Rule I, Section 2 of the Conference bye-laws be amended by adding as follows:

Missionaries expected to go on furlough within one year are not eligible for election to Conference offices.

Notice is hereby given that Mr. Hinton moves and Miss Lucy Wiatt seconds the motion that the following be substituted for Mr. Andrus' motion:

"The President and Secretary of Conference be ex-officio members of the Reference Committee, provided that this need not effect their powers if they be already elected members, and provided this does not extend their term of service longer than three continuous years."

H. E. Hinton,
Mover.
L. F. Wiatt,
Second.



A Correction

My motion would be better stated, "Notice is hereby given that Mr. Hinton moves and Miss Lucy Wiatt seconds that the part of the motion of Mr. Andrus which refers to the President and Secretary of the Conference being on the Reference Committee be amended to read:—The President, etc."

H. E. Hinton,



Reference Committee Powers

Moved by D. O. Smith seconded by H. W. Smith that Rule VI sub-section 7 (duties of the Reference Committee) be amended by making the present sub-section paragraph (a), and adding other paragraphs as follows:

(b) It shall, wherever possible, refer all matters of general policy to the next Annual Conference, with an outline of arguments on both sides of the issue, and shall publish this information in the NEWS at least two issues prior to Conference meeting.

(c) It shall carry out all instructions and votes of Conference wherever possible, and shall notify the missionary body, through the NEWS, as to its reasons for failure to carry out all other Conference instructions.

(d) It shall report to Conference through the NEWS or otherwise on

the progress made by institutions, mission stations and other bodies or individuals, in carrying out the instructions of Conference.



Reference Committee Elections

That Rule I, Section 6 be amended by substitution of the following:—

"When there is a vacancy in an unexpired term of a member of Reference Committee representing given electoral district, it shall be filled by the unsuccessful candidate from that electoral district whose name appeared on the electing ballot at the last election."

E. T. Fletcher,
Mover.
W. E. Wiatt,
Second.



Field Secretary

Notice is hereby given to amend the By-Laws of the Constitution Rule V, paragraph 1 and 11 as follows:

In Rule V. Paragraph 1, the word "annually" be struck out and the words, "for a term of three years" be substituted.

In Rule V. Paragraph 11, the words, "does not render" be struck out and the word "renders" be substituted.

Rule V. Paragraph 1 shall then read: "1. The Burma Field Secretary shall be elected by the Conference as provided for above. He shall be elected for a term of three years but shall be eligible for re-election, continuity in the tenure of this office is most desirable."

Rule V. Paragraph 11 shall then read: "11. Absence from the country renders a missionary ineligible for election to the Field Secretary's position."

H. E. Hinton,
Mover.
F. A. Thayer,
Second.

Notice

The Indian Baptist Convention of Burma will meet in the Union Hall High School, Corner of Dalhousie and Sparks Streets, Rangoon, on October 11, 12 and 13. You will be coming to the Mission Conference about this time, so we shall be glad to have a visit from any of the missionaries who care to attend any of the meetings.

It would probably be a needless expense to send programmes to all of the missionaries, but we shall be glad to send them to any who will indicate their desire for same by dropping us a card.

H. O. Wyatt.

Notice

The following cable has been received from New York:

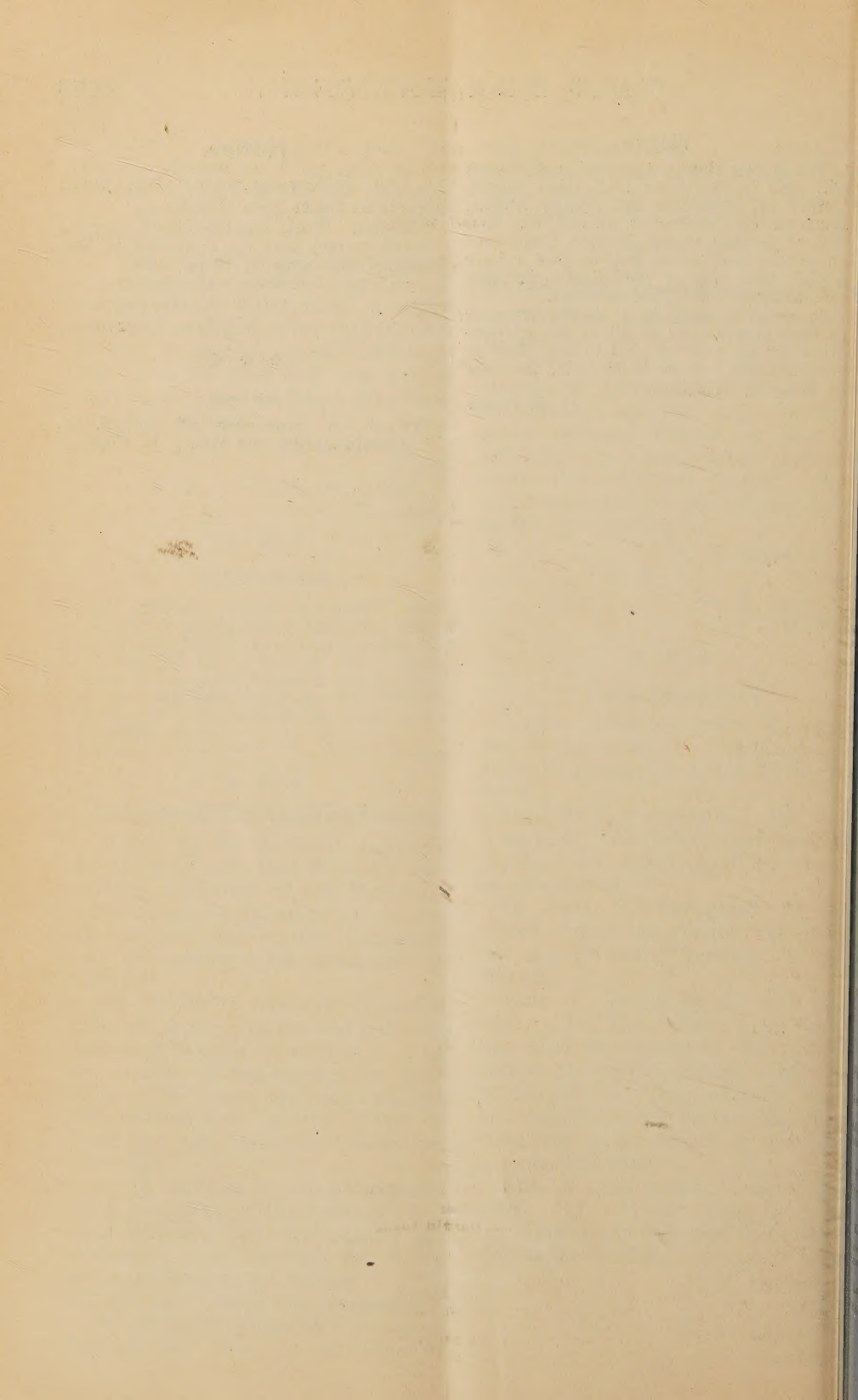
Mission Work appropriations General Board current year for November to May reduced approximately 10 per cent.

Robbins — Huntington,
Olive A. Hastings,
Mission Treasurer.



Arrived

Arrived on September 24, by S. S.
Chindwin, Rev. and Mrs. J. H. Cope.



BURMA MISSION DIRECTORY

Field Secretary — Rev. & Mrs. C. E. Chaney, D.D.

Office: 121D Mission Rd., Rangoon Tel. Address: " Baptisma "

Mission Treasurer — Miss O. A. Hastings Tel. Address: " Ambaptreas "

BURMAN MISSION

Rangoon Miss Beatrice Pond Miss Mary I. Laughlin Miss Mary D. Thomas	Toungoo Rev. & Mrs. L. B. Rogers	Pyapon Miss Cecilia Johnson
Insein	Thonze Rev. & Mrs. J. T. Latta	Henzada Miss Inez Crain
Moulmein Mr. & Mrs. P. R. Hackett Miss C. Hesseltine Miss Mildred Mosier	Pyinmana Rev. B. C. Case Mr. & Mrs. Wm. H. Cummings Rev. & Mrs. J. M. Smith	Maiktila
Tavoy Rev. & Mrs. M. L. Streeter	Prome Rev. & Mrs. E. B. Roach, D.D. (Retired)	Maymyo Rev. Ernest Grigg (Retired) Miss Laura E. Johnson
Bassein Rev. & Mrs. L. W. Spring	Mandalay Rev. & Mrs. H. E. Hinton Miss Marion Reifsnieder Miss Alice Thayer Miss Lucy Wiatt	Mogok Rev. & Mrs. A. C. Hanna
	Pegu Miss Mary L. Parish	

SGAW KAREN MISSION

Rangoon Miss Marion Beebe	Henzada Rev. & Mrs. A. C. Phelps	Tharrawaddy
Moulmein Miss Charity Carman Rev. & Mrs. A. J. Weeks	Shwegyin	Tavoy Miss Gertrude Anderson
Bassein Miss Clara Tingley	Toungoo Rev. G. E. Blackwell	Loikaw Rev. & Mrs. Lester Raney
Nyaunglebin Miss Rachel Seagrave		

PWO KAREN MISSION

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Bassein Rev. & Mrs. C. L. Conrad

SHAN MISSION

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Rev. & Mrs. C. R. Chartrand

Namkham Rev. & Mrs. Gordon S. Seagrave, M.D.

Kengtung Rev. & Mrs. R. S. Buker, M.D. Rev. & Mrs. R. B. Buker

Loi Lem Rev. & Mrs. H. C. Gibbens, M.D. (Retired)
--

KACHIN MISSION

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Namkham Rev. Mrs. Geo. J. Geis (in charge)
Myitkyina Mrs. H. W. Smith (In charge)
Kutkai, N. S. S. Rev. & Mrs. Geo. J. Geis (Retired)

LAHU AND OTHER HILL TRIBES

Monglem China (P. O. Kengtung) Rev. & Mrs. Vincent Young
Rev. & Mrs. Harold Young (Tauogyi)

Pangwai Loimwe (P. O. Loimwe) Rev. & Mrs. J. H. Telford, Ph.D.
--

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Thayetmyo Miss S. T. Ragon (Retired)
Tiddim Rev. & Mrs. J. H. Cope, D.D.
Haka Rev. & Mrs. C. U. Strait, Th.D.

MON MISSION

Moulmein Miss A. B. Grey, M.D. Miss Irene Daleen Miss Grace R. Seagrave, M.D. Miss Selma Maxville Rev. & Mrs. R. Cummings

(CONTINUED ON BACK PAGE)

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Moulmein

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Miss A. L. Prince
Miss Hazel F. Shank

RETIRED

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Mrs. I. B. Elliott, Maymyo
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*Drafted to Rangoon College until December

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Miss Gertrude Teele

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